

STANDARDS 4LIFE

Homosexuality

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I. What is Homosexuality?



On the surface, defining homosexuality may seem simple. We all know what it entails and more than likely, we all know someone who is homosexual. But as you

begin to delve into the many layers of this complex disorder, the term becomes much more complicated. Questions begin to arise, such as: Is homosexuality something that describes a person, or does it describe something a person does? Are both men and women homosexual? Are people born homosexual? Is it a sin? These questions have been asked by scientists, ministers, politicians and presidents, many times with completely different answers. Why does homosexuality cause so much emotion and controversy? Because it reaches a part of all of us that is very sacred—our sexuality—and the fact that there seem to be so many theories as to why it exists makes it all the more disturbing. The purpose of this resource is to educate you on the terms, the science, the politics and most importantly, the spiritual issues related to homosexuality.

Understanding the Terms

(Definitions according to Merriam-Webster Online Dictionary, www.webster.com)

Homosexual: of, relating to, or characterized by a tendency to direct sexual desire toward another of the same sex; of, relating to, or involving sexual intercourse between persons of the same sex.

Bisexuality: sexually oriented toward both sexes

Lesbianism: female homosexuality.

Pedophilia: sexual perversion in which children are the preferred sexual objects.

Sodomy: Anal intercourse between a man and a woman or a man and a man.

HIV – stands for the Human Immunodeficiency Virus

HIV+ - A patient infected with the HIV virus. Often refers to someone who is infected who does not have clinical AIDS HIV is commonly transmitted in infected blood and bodily secretions (such as semen) especially during illicit intravenous drug use and sexual intercourse.

AIDS (Acquired Immune Deficiency Syndrome): when an HIV+ individual's T-lymphocytes drop to 20 percent or less, they have AIDS. At this point, the patient becomes highly vulnerable to other infections and cancers that the body's immune system can usually easily destroy.

"In the human, the term homosexuality generally connotes four behavioral dimensions: sexual fantasy, sexual activity, sense of identity, and social role. The most important dimension in assessing homosexual orientation is erotic fantasy. Such fantasy may be entirely private and may or may not motivate sexual activity with others. Someone may be celibate, for example, but homosexual in orientation."

—Richard C. Friedman, MD and Jennifer Downey, MD, *Journal of Neuropsychiatry and Clinical Neurosciences*, Spring 1993¹

II. What Causes Homosexuality?

Contrary to some claims, there is no credible evidence that proves that homosexuality is genetic (or inheritable). If this is not the case, what are some of the reasons that a person is gay? More specifically, why do young men and women demonstrate what may be deemed as "homosexual traits" at a young age? These traits may include a high sensitivity to people and things in the environment, an artistic personality and a tendency to enjoy activities that are generally more acceptable among those of the opposite sex. Let's look at some of the theories.

1. The Genetic/Biologic Theories

A. CLAIM: *There is a causal link between brain structure and sexual preference.* In 1991, Simon LeVay, a former Salk Institute researcher, examined the brains in cadavers from over 30 people, 18 of whom were reportedly homosexual. He found the following:

"INAH 3 was more than twice as large in the heterosexual men as in the women. It was also, however, more

than twice as large in the heterosexual men as in the homosexual men. This finding indicates that INAH is dimorphic with sexual orientation [i.e. shows a difference in structure between homosexuals and heterosexuals], at least in men, and suggests that sexual orientation has a biological substrate.”¹

Inconsistencies with LeVay’s study include:²

- Six out of ten of the “heterosexual” cadavers had died from AIDS, which is far more common in homosexual men than heterosexual men. “There is the possibility,” said LeVay, “that the small size of INAH3 in the homosexual men is the result of AIDS or its complications and is not related to the men’s sexual orientation.” Brain size of both homosexual and heterosexual men varied, forcing LeVay to admit, “sexual orientation, although an important variable, may not be the sole determinant of INAH 3 size.”
- Brain size may have been affected by sexual behavior. Repetitive activity (concert piano player, professional tennis player) can affect areas of the brain making some areas smaller or other areas larger.
- “It is important to stress what I didn’t find. I did not prove that homosexuality is genetic, or find a genetic cause for being gay. I didn’t show that gay men are born that way, the most common mistake people make in interpreting my work. Nor did I locate a gay center in the brain. INAH 3 is less likely to be the sole gay nucleus of the brain than a part of a chain of nuclei engaged in men and women’s sexual behavior.... Since I looked at adult brains, we don’t know if the differences I found were there at birth, or if they appeared later.”³



B. CLAIM: There is a genetic link, as demonstrated in twins that causes homosexuality. The Archives of General Psychiatry published in 1991 a study by J. Michael Bailey and Richard C. Pillard that postulated the following:

”The pattern of rates of homosexuality by type of relative was generally consistent with substantial genetic influence.”⁵

Inconsistencies of the Bailey and Pillard study include:⁶

- “Subjects...were recruited through advertisements placed in homosexual-oriented periodicals and, therefore, may not be typical of the homosexual population at large.”⁷
- “Although identical twins have the same genetic code, non-identical twins and regular siblings share the same proportion of genetic material. Therefore, the genetic theories should show a similar amount of homosexual concordance between non-identical twins and regular siblings... There was no way to separate the intermingling of environmental and genetic effects, since all sets of twins in the study had been raised together and presumably subject to most, if not all, of the same environmental effects...If there is something in the genetic code that makes a person homosexual, why did not all of the identical twins become homosexual, since they have the exact same genetic code?”⁸ Only 50 percent of homosexual twins are homosexual.

C. CLAIM: Homosexuals have a “gay gene”. Dean Hamer, a geneticist with the National Cancer Institute, incited a media frenzy in 1993, when he concluded the following:

”We have now produced evidence that one form of male homosexuality is preferentially transmitted through the maternal side and is genetically linked to chromosomal region Xq28...It appears that Xq28 contains a gene that contributes to homosexual orientation in males.”⁹

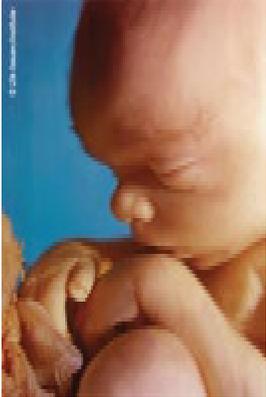
Inconsistencies with Hamer’s study include:¹⁰

- “(Dean) Hamer’s genetic sequences have been calculated to affect about five percent of the homo-

sexual population, so even if he is correct, there must be some other explanation for what causes the vast majority of homosexuality.”¹¹

- No other study has been able to duplicate Hamer’s findings. A team of researchers reported in Science in 1999 that, “because our study was larger than that of Hamer et al., we certainly had adequate power to detect a genetic effect as large as was reported in that study. Nonetheless, our data do not support the presence of a gene of large effect influencing sexual orientation at position Xq28.”¹²

2. The Hormone Theory



A. *Hormones in the womb cause a person to be homosexual.* Researchers Byne and Parsons describe it as follows:

“The prenatal hormonal hypothesis of human sexual orientation holds that male heterosexuality and female homosexuality result from prenatal exposure to high levels of testicular hormones, while homosexual males and heterosexual females are exposed to lower levels and thus retain a female pattern of brain organization.”¹³

Inconsistencies with this theory include:

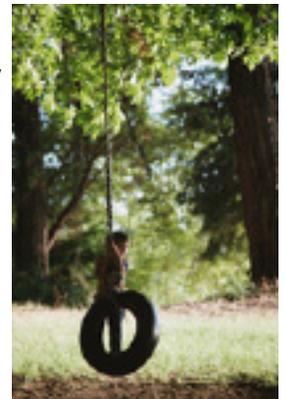
- “If a hormonal imbalance was responsible for homosexuality, then perhaps a simple dose of hormones to an adult would cure homosexuality. This is not the case, as has been demonstrated several times.”¹⁴
- “If the prenatal hormonal hypothesis is correct, then one might expect to find homosexuality in a large proportion of males with syndromes involving prenatal androgen deficiency or insensitivity, and also in females with syndromes involving androgen excess. However, extensive reviews of the literature suggest that this is not the case...Currently, data pertaining to possible neurochemical differences between homosexual and heterosexual individuals are lacking.”¹⁵

3. The Developmental Theories

A. *Homosexuality is caused by instances from early childhood.* Many studies from the last century have asserted that parental influence can make a difference in the sexuality of children.

“Freud (1916) described the mothers of homosexuals as excessively loving and their fathers as retiring or absent. Stekel (1930) noted strong, dominant mothers and weak fathers. In 1936, Terman and Miles found the mothers of homosexuals to be especially demonstrative, affectionate, and emotional, while the fathers were typically unsympathetic, autocratic, or frequently away from home.”¹⁶

“The ‘classical’ homosexual triangular pattern is one where the mother is CBI [close-binding-intimate] with the son and is dominant and minimizing toward a husband who is a detached father, particularly a hostile-detached one. From our statistical analysis, the chances appear to be high that any son exposed to this parental combination will become homosexual or develop severe homosexual problems.”¹⁷



Other researchers have confirmed this theory:

- “The results strongly suggested poor parental relationships during childhood for the homosexual men, at least in retrospect.”¹⁸
- “The homosexuals, in contrast to the heterosexuals, reported their fathers to be more rejecting and less loving. The homosexuals also described their mothers as less rejecting and more loving...the homosexuals indicated less closeness to their fathers than the heterosexuals.”¹⁹
- Byne and Parson, 30 years later, confirmed the research on parental influence, when they said, “The literature suggests that many, perhaps a majority, of homosexual men report family constellations similar to those suggested by Bieber et al. to be causally associated with the development of homosexuality (e.g., overly involved, anxiously over-controlling mothers, poor father-son

relationship). This association has been observed in nonclinical as well as clinical samples.”²⁰

4. The Child Abuse Theory. *Children who are homosexually molested are more likely to be homosexual as adults.*

Homosexually assaulted males identified themselves as subsequently becoming practicing homosexuals almost 7 times as often as bisexuals and almost 6 times as often as the non-assaulted control group. Fifty-eight percent of adolescents reporting sexual abuse by a man prior to puberty revealed either homosexual or bisexual orientation (control group 90 percent heterosexual). “Nearly half of men who have reported a childhood experience with an older man were currently involved in homosexual activity.” A disproportionately high number of male homosexuals were incestuously molested by a homosexual parent. Conclusion was that the experience led the boy to perceive himself as homosexual based on his having been found sexually attractive by an older man. ²¹

Other researchers have also validated this theory:

- “This evidence may suggest that abuse and early sexual experiences can contribute to homosexuality, perhaps because of familiarity with sexual acts, and in some cases because of an initial sexual experience with someone of the same gender.”²²
- Fifty-nine percent of male child sex offenders had been “victim of contact sexual abuse as a child.”²³
- Nine-hundred forty-two nonclinical adult participants, gay men and lesbian women reported a significantly higher rate of childhood molestation than did heterosexual men and women. Forty-six percent of the homosexual men in contrast to 7 percent of the heterosexual men reported homosexual molestation. Twenty-two percent of lesbian women in contrast to 1 percent of heterosexual women reported homosexual molestation.²⁴
- Boys who were sexually molested have subsequently “a higher incidence of homosexuality.”²⁵

The “C” Factor: Can Homosexuality Be Cured?



“Like most psychiatrists, I thought that homosexual behavior could be resisted, but sexual orientation could not be changed. I now believe that’s untrue—some people can and do change.” — Dr. Robert L. Spitzer, prominent psychiatrist who previously had persuaded American Psychiatric Association to omit homosexuality from its list of disorders²⁶ (more about Robert Spitzer: <http://www.narth.com/docs/spitzerrelease.html>)

Studies on changing the behavior of homosexuals have been sparse in recent years, due to politically correct scientific journals refusing to publish articles that make homosexuality appear to be a disorder, and because of their fear of upsetting homosexual activists. Therefore, many studies that address whether or not homosexuality can be reversed were published between 1960 and 1980. They conclude the following:

- “The therapeutic results of our study provide reason for an optimistic outlook. Many homosexuals became exclusively heterosexual in psychoanalytic treatment. Although this change may be more easily accomplished by some than by others, in our judgment a heterosexual shift is a possibility for all homosexuals who are strongly motivated to change.”²⁷
- “We have followed some patients for as long as 20 years who have remained exclusively heterosexual. Reversal estimates now range from 30 percent to an optimistic 50 percent.”²⁸
- Of patients with bisexual problems, 90 percent were cured (i.e., no reversions to homosexual behavior, no consciousness of homosexual desire and fantasy) in males who terminated treatment by common consent. Male homosexual patients: 80 percent showed marked improvement (i.e., occasional relapses, release of aggression, increasingly dominant heterosexuality)... 50 percent changed.”²⁹

- “Of 785 patients treated, 307, or approximately 38 percent, were cured. Adding the percentage figures of the two other studies, we can say that at least 40 percent of the homosexuals were cured, and an additional 10 to 30 percent of the homosexuals were improved, depending on the particular study for which statistics were available.”³⁰
- Forty-nine patients changed (20 married, of these 10 remained married, 2 divorced, 18 achieved heterosexual adjustments); 18 partially recovered, remained single; 76 remained homosexual (28 palliated – 58 unchanged) “A large undisclosed population has melted into heterosexual society, persons who behaved homosexually in late adolescence and early adulthood, and who, on their own, resolved their conflicts and abandoned such behavior to go on to successful marriages or to bisexual patterns of adoption.”³¹
- Elizabeth James meta-analyzed over 100 outcome studies published between 1930 and 1976, and concluded that when all the research was combined, 35 percent of homosexual clients “recovered” and 27 percent improved.³²
- “...Optimism in the psychoanalytic treatment of homosexual women. ...at least a 50 percent probability of significant improvement in women with this syndrome who present themselves for treatment and remain in it.”³³
- “For those homosexuals who are unhappy with their life and find effective therapy it is ‘curable’.”³⁴
- “This conviction of untreatability also serves an ego-defensive purpose for many homosexuals. ...however, there has evolved a greater therapeutic optimism about the possibilities for change... There is little doubt that a genuine shift in preferential sex object choice can and does take place in somewhere between 20 and 50 percent of patients with homosexual behavior who seek psychotherapy with this end in mind.”³⁵

More recently, the issue of reparative therapy has been revived, particularly by Joseph Nicolosi, founder of the National Association of Research and Therapy for Homosexuals (NARTH). In 1998,

Nicolosi surveyed 850 individuals and 200 therapists and counselors – specifically seeking out individuals who claim to have made a degree of change in sexual orientation. Before counseling or therapy, 68 percent of respondents perceived themselves as exclusively or almost entirely homosexual, but after treatment only 13 percent perceived themselves as exclusively or almost entirely homosexuality. 99 percent of respondents said they now believe treatment to change homosexuality can be effective and valuable.³⁶

In 2002, an article by Dr. Warren Throckmorton, director of college counseling and associate professor of psychology at Grove City College, was published in the June 2002 issue of the American Psychological Association’s publication *Professional Psychology: Research and Practice*. Dr. Throckmorton’s article was entitled “Initial Empirical and Clinical Findings Concerning the Change Process for Ex-Gays,” and “summarizes the experiences of thousands of individuals who believe their sexuality has changed as a result of reorientation ministries and counseling.”

He concludes, “My literature review contradicts the policies of major mental health organizations because it suggests that sexual orientation, once thought to be an unchanging sexual trait, is actually quite flexible for many people, changing as a result of therapy for some, ministry for others and spontaneously for still others.” He recommends that practitioners refer patients interested in reversing their homosexuality to ex-gay ministries and programs.

In the 1996 edition of the *Journal of Mental Health and Counseling*, Throckmorton says, “The available evidence supports the observation of many counselors – that many individuals with same-gender sexual orientation have been able to change through a variety of counseling approaches.”³⁷

Other more recent studies on the rehabilitative efforts of homosexuality include:

“These reports contradict claims that change is impossible. It would be more accurate to say that all the existing evidence suggests strongly that homosexuality is quite changeable.”³⁸

“Certain individuals who want to change their homosexual preference can be helped by a short-term intensive intervention. The failure rate in helping dissatisfied homosexuals establish heterosexual lifestyles after the intensive phase of the intervention was 20.9 percent, and after 5 years’ follow-up it was 28.4 percent.”³⁹

”In the sample he studied, Spitzer concluded

that many (homosexuals) made substantial changes (after gender affirmative therapy) in sexual arousal and fantasy—not merely behavior. Even subjects who made less substantial change believed it to be extremely beneficial.”⁴⁰

“...A considerable percentage of overt homosexuals became heterosexual... If patients were motivated, whatever procedure is adopted a large percentage will give up their homosexuality... The misinformation that homosexuality is untreatable by psychotherapy does incalculable harm to thousands of men and women...”⁴¹

“Experience has taught me that healing is a difficult process, but through the mutual efforts of the therapist and the patient, serious emotional wounds can be healed over a period of time.”⁴²

“Forty-four persons who were exclusively or predominantly homosexual experienced a full shift of sexual orientation.”⁴³

Four hundred twenty-two psychiatrists were asked if they had successfully treated homosexuals, and did they agree that a homosexual can be changed to heterosexual. Of the 285 responses, which involved 1,215 homosexuals, the survey stated that 23 percent changed to heterosexuality. 84 percent benefited significantly by reducing their attraction to other members of the same gender, with a decrease in homosexual activity.⁴⁴

III. Health Risks of the Homosexual Lifestyle



Warning: This section contains material that may not be suitable for children. Parental discretion advised.

When contrasted with a normal, heterosexual, monogamous relationship, homosexual behavior is fundamentally unhealthy. Anatomically, the unnatural act of anal intercourse is itself harmful, due to the fact that anal tissue is made up of cells that are highly absorbent, highly susceptible to disease and more likely to tear or rupture. The anus has a thin cellular wall, which makes it easier for infectious disease to penetrate the blood stream. And because of the difference between vaginal and anal wall structure, repeated exposure to sperm during anal intercourse has been shown to break down the body’s immune system, causing even more damage.⁴⁵

Increased risk of tissue injury, organ malfunction, and infectious disease combine with other factors to result in a significantly shortened life expectancy that is greater than smoking two packs of cigarettes a day. The medical evidence also indicates among homosexually active individuals an increased incidence of drug and/or alcohol dependence, compulsive sexual behavior, anxiety, depression, and suicide.

Medical Implications

1. **HIV/AIDS:** AIDS was originally referred to as “Gay-Related Immune Disorder” or GRID because of its high prevalence among gay men. It was changed in the early '80s as part of the agenda to normalize homosexuality in American society.

“We have an agenda to create a society in which homosexuality is regarded as healthy, natural and normal. To me that is the most important agenda item.” --Quoted in Gabriel Rotello, Sexual Ecology: AIDS and the Destiny of Gay Men⁴⁶

The Centers for Disease Control reports the following about AIDS and gay men:

- The rate of new HIV infections among men who have sex with men (MSM) is nine times higher than that of women and heterosexual men. ⁴⁷
- MSM (Men who have Sex with Men) and MSM who also inject drugs account for 63 percent of the cumulative total of male AIDS cases, as of December 2001.⁴⁸
- Among young people aged 13-24, almost 30,000 were diagnosed with HIV/AIDS in the U.S. by the end of 1999. Of those, MSM made up the largest risk category. 50 percent of all new AIDS cases in

1999 were reported among young homosexuals.⁴⁹ (Though homosexuals make up only 2-4 percent of the population.)

Other studies confirm these statistics:

- “Thirty percent of all 20-year-old homosexual males will be HIV+ or dead of AIDS by the time they are 30.”⁵⁰
- Household survey of unmarried men 18 through 29 years of age found that of 328 homosexual men 20.1 percent tested positive for HIV.⁵¹

2. Human Papillomavirus (HPV)

The Centers for Disease Control defines HPV as the following: “the name of a group of viruses that includes more than 100 different strains or types. More than 30 of these viruses are sexually transmitted, and they can infect the genital area of men and women including the skin of the penis, vulva (area outside the vagina), or anus, and the linings of the vagina, cervix, or rectum.” HPV affects 20 million Americans, and although it sometimes shows no signs or symptoms, it may lead to cancer of the cervix, vulva, vagina, anus, or penis. As with many STD’s, there is no cure for HPV.

- Lesbian and bisexual women have higher reported rates of risk for cancer and cardiovascular disease as well as obesity and high rates of human papilloma virus infection.⁵²
- “A San Francisco study of Gay and bisexual men revealed that HPV infection was almost universal among HIV-positive men, and that 60 percent of HIV-negative men carried HPV.⁵³
- “Most instances of anal cancer are caused by a cancer-causing strain of HPV through receptive anal intercourse. HPV infects over 90 percent of HIV-positive gay men and 65 percent of HIV-negative gay men, according to a number of recent studies.”⁵⁴

3. Hepatitis: a potentially fatal disease characterized by an inflammation of the liver; can lead to liver cancer. The CDC reported in its 1998 Mortality and Morbidity Weekly Report that, “Outbreaks of hepatitis A among men who have sex with men are a recurring problem in many large cities in the industrialized world.”⁵⁵ Other studies report the following conclusions:

- Men who have sex with men are at increased risk for hepatitis B.⁵⁶
- “Approximately 15 percent of all new hepatitis B virus infections are among MSM.”⁵⁷
- Women who have sexual relations with women (WSW) are at significantly higher risk for certain sexually transmitted diseases: “BV (bacterial vaginosis), hepatitis C, and HIV risk behaviors in WSW as compared with controls.”⁵⁸

4. Other STD’s

i. Gonorrhea is an inflammatory disease

of the genital tract, but is found in the rectum and throats of homosexual men. The CDC recently reported “significant increases during 1994 to 1997 in rectal gonorrhea...among MSM”, and that “gonorrhea rates in the U.S. increased by nine percent between 1997 and 1999...we have seen signs that gonorrhea is increasing among gay and bisexual men in a number of U.S. cities.”⁵⁹

ii. Syphilis is a venereal disease that initially shows minor and painless symptoms, but if left untreated, can spread throughout the body, causing serious heart abnormalities, mental disorders, blindness and death. The Archives of Internal Medicine reports that homosexuals acquire syphilis ten times more than heterosexuals.⁶⁰ The CDC reports that those who contract syphilis face potentially deadly health consequences: “It is now known that the genital sores caused by syphilis in adults also make it easier to transmit and acquire HIV infection sexually. There is a 2- to 5-fold increased risk of acquiring HIV infection when syphilis is present.”⁶¹

iii. Gay Bowel Syndrome, also known as “sexually transmitted gastrointestinal syndromes” by the Journal of American Medical Association. Such infections as Proctitis and Proctocolitis cause pain, rectal discharge and rectal spasms. The Sexually Transmitted Disease Information Center of JAMA concluded, “Proctitis occurs predominantly among persons who participate in anal intercourse.”⁶²

iv. Kaposi’s Sarcoma is another gay-related disease that is caused by “Kaposi’s sarcoma-associated herpesvirus, also known as human herpesvirus 8.” Primary means of transmission is oral sex. The American Cancer Society said, “It was in part the unusual and sudden appearance of this form of KS in so many young men at the start of the AIDS epidemic that led doctors to realize that a new disease had emerged.”⁶³

Why do homosexuals have such a high rate of sexually transmitted diseases? Promiscuity is a large and common part of the homosexual lifestyle, with many men reporting hundreds of lifetime sexual partners. One study of 2,585 homosexually active men in Australia showed that more men over 50 years old reported they had 101-500 lifetime partners than any other category involving numbers of sexual partners.⁶⁴ Only 2.7 percent reported just one lifetime sexual partner.¹⁰ Another study involving 1,500 gay men and women concluded that 45 percent of white male homosexuals had sex with 500 or more partners, with 28 percent having 1,000 or more sex partners.⁶⁵



Homosexuality & Mental Health/Substance Abuse: A Look at the Studies

*“Even before I came [to therapy], I realized that I did not want another man—I wanted a manly me.” —from Joseph Nicolosi’s *Reparative Therapy of Male Homosexuality*.⁶⁶*

1. Suicidal Tendencies

- The *American Journal of Public Health* conducted a survey of 3,000 homo- or bisexual men. Study authors found the following: “Twenty-one percent had made a suicide plan; 12 percent had attempted suicide (almost half of those 12 percent were multiple attempters). Most who attempted suicide made their first attempt before age 25.”⁶⁷
- “The gay, lesbian and bisexual subjects have significantly higher rates of: suicidal ideation (67.9 percent/29.0 percent), suicide attempt (32.1 percent/7.1 percent), and psychiatric disorders age 14-21 – major depression (71.4 percent/38.2 percent), generalized anxiety disorder (28.5 percent/12.5 percent), conduct disorder (32.1 percent/11.0 percent), nicotine dependence (64.3 percent/26.7 percent), other substance abuse/dependence (60.7 percent/44.3 percent), and multiple disorders (78.6 percent/38.2 percent) than the heterosexual sample. (p. 879) Findings support recent evidence suggesting that gay, lesbian, and bisexual young people are at increased risk of mental health problems, with these associations being particularly evident for measures of suicidal behavior and multiple disorder.”⁶⁸
- “Homosexual people are at a substantially higher risk for some forms of emotional problems, including suicidality, major depression and anxiety disorder. Gay, lesbian, or bisexual people were at an increased lifetime risk for suicidal ideation and behavior, major depression, generalized anxiety disorder, conduct disorder, and nicotine dependence.”⁶⁹

2. Alcohol Abuse

- “...An alarming number of gay men and women (31.96 percent) are trapped in an alcohol-centered lifestyle.”⁷⁰
- In a study of 4,697 women, authors concluded the following: “Lesbians and bisexual women were more likely than heterosexual women to consume alcohol more frequently and in larger quantities, and they were 5 times as likely to be classified as heavy drinkers.”⁷¹
- Lesbians were more likely to report cigarette use, alcohol use, and heavy alcohol use.⁷²

3. Social/Anxiety Disorders

- Homosexually active men were more likely than other men to have evidence of major depression and panic attack syndromes. Homosexually active women were more likely than other women to be classified with alcohol or drug dependency syndromes. Both men and women reporting any same-gender sex partners were more likely than others to have used mental health services.⁷³
- More than half of lesbians had felt too nervous to accomplish ordinary activities at some time during the past year and over one-third had been depressed.⁷⁴
- The *Journal of Consulting and Clinical Psychology* surveyed almost 2,000 lesbians and found the following: “Among the sample as a whole, there was a distressingly high prevalence of life events and behaviors related to mental health problems. Thirty-seven percent had been physically abused and 32 percent had been raped or sexually attacked. Nineteen percent had been involved in incestuous relationships while growing up. Almost one-third used tobacco on a daily basis and about 30 percent drank alcohol more than once a week; 6 percent drank daily. One in five smoked marijuana more than once a month. Twenty-one percent of the sample had thoughts about suicide sometimes or often and 18 percent had actually tried to kill themselves.... More than half had felt too nervous to accomplish ordinary activities at some time during the past year and over one-third had been depressed.”⁷⁵





Homosexual Adoption: Good for Children's Health?

"The first gay adoption case ended in disaster in New Jersey in 1990 when a 5-year-old child was orphaned. His gay fathers died within months of each other—only 2 years after the adoption."
Obituaries. *The Washington Blade*, July 16, 1992

Given the fragility of a child's sexual development, the importance of both a mother and a father in a child's emotional health, combined with the prevalence of disease, molestation and promiscuity in the homosexual population, it seems only logical that homosexual couples should not be allowed to adopt and raise children. Yet it is a top priority among the gay community to demand this privilege. As Paula Ettelbrick, former legal director of the Lambda Legal Defense and Education Fund (LAMBDA), said, "Being queer is more than setting up house, sleeping with a person of the same gender, and seeking state approval for doing so...Being queer means pushing the parameters of sex, sexuality, and family, and in the process transforming the very fabric of society."

And so far they have been successful. In 2002, the American Academy of Pediatrics, 55,000-members strong, abruptly changed its policy on co-parent adoptions to include gay and lesbians. It reads in part:

"On the basis of the acknowledged desirability that children have and maintain a continuing relationship with 2 loving and supportive parents, the Academy recommends that pediatricians do the following:

- Be familiar with professional literature regarding gay and lesbian parents and their children.
- Support the right of every child and family to the financial, psychological, and legal security that results from having legally recognized parents who are committed to each other and to the welfare of their children.
- Advocate for initiatives that establish permanency through coparent or second-parent adoption for children of same-sex partners through the judicial system, legislation, and community education."

Technical reports from the AAP are held to the highest scientific standards, and they usually take around five years to move through all the committees and checkpoints within the AAP. However, the homosexual adoption statement from start to finish only took a year and a half. It did not go through the same scrutiny as other reports have and the AAP Bioethics Committee recommended that this report not be issued or, if it was issued, that significant changes be made. Their recommendations were ignored.

Researchers Lerner and Nagai reviewed 49 studies on same-sex parenting and found that this research is so deeply flawed that there is no basis for a conclusion that "no difference" exists between households that have been classified as "heterosexual" or "homosexual."⁷⁶

The American College of Pediatricians states the following about homosexual parenting research: "*Those current studies that appear to indicate neutral to favorable results from homosexual parenting have critical flaws such as non-longitudinal design, inadequate sample size, biased sample selection, lack of proper controls, and failure to account for confounding variables. Childrearing studies have consistently indicated that children are more likely to thrive emotionally, mentally, and physically in a home with two heterosexual parents versus a home with a single parent.*"⁷⁷

True to political form, the American Academy of Family Physicians (representing over 93,000 doctors) followed the AAP's lead by making or revising the following policies:

The AAFP establish policy and be supportive of legislation which promotes a safe and nurturing environment, including psychological and legal security, for all children, including those of adoptive parents, regardless of the parents' sexual orientation. (2002) (2003) <http://www.aafp.org>

The family is a group of individuals with a continuing legal, genetic and/or emotional relationship. Society relies on the family group to provide for the economic and protective needs of individuals, especially children and the elderly. (1984) (2003) <http://www.aafp.org>

The American Academy of Family Physicians supports domestic partner benefits for same gender couples.

(2002) <http://www.aafp.org>

In the *FP Report* Assembly Edition, Michael Brodie reported the following:

“Delegates and others attending the Congress of Delegates voiced their opinions on several resolutions dealing with patient care this year, but few measures drew as much attention as a series of eight resolutions that were not approved. Those resolutions revisited the 2002 Congress of Delegates’ action on children’s access to health care, a measure that supported “legislation that promotes a safe and nurturing environment for all children ... including those of adoptive parents, regardless of the parents’ sexual orientation.” All eight resolutions were subject to spirited testimony.⁷⁸

In “Behind the Headlines: Setting the Record Straight”, Focus on the Family’s Social Research Analyst Larry Burtoft, PhD, addresses the difference between homosexual homes and broken heterosexual homes:

“If the criticism is raised that points to the dysfunctionality and negative social consequences that characterize many ‘traditional’ families, the point needs to be acknowledged as true, but actually irrelevant. It is neither logical nor helpful to use the worst-case scenarios to prove a point. We must ask, with regard to the raising of children, what is the *potential* of the best heterosexual relationships as compared with the best possible homosexual relationships. It should be patently obvious, even apart from the findings of current research, that the benefit to children of the natural family, as a social institution, far exceeds the value of any artificial, homosexual ‘family.’ If nothing else, the traditional family structure reflects and prepares children for the basic male-female diversity of human society.”⁷⁹

Why do children really need a mom and a dad?

1. Pedophilia is celebrated in the homosexual community.



Perhaps the predominant reason homosexual parenting is harmful to children is the high prevalence of sexual molestation among gay men. Not only does it happen, it has been celebrated in the homosexual community, demonstrated by the formation of the North American Man-Boy Love Association (NAMBLA, www.nambla.org). NAMBLA’s Web site states, “*We believe sexual feelings are a positive life force. We support the rights of youth as well as adults to choose the partners with whom they wish to share and enjoy their bodies... We call for fundamental reform of the laws regarding relations between youths and adults.*”

Other publications support NAMBLA’s views:

- Pedophilia offers “companionship, security and protection” that neither his parents nor peers are able to provide. Parents are urged to value their son’s pedophile lover “not as a rival or competitor, not as a thief of their property, but as a partner in the boy’s upbringing, someone to be welcomed into their home....”⁸⁰
- “Leading mainstream homosexual newspapers and magazines such as the *Advocate*, *Edge*, *Metroline*, *The Guide*, and *The San Francisco Sentinel* have not only published pro-NAMBLA articles and columns but also many have editorialized in favor of NAMBLA and sex with children. The editor of *The Guide*, Ed Hougen, stated in an interview with *Lambda Report*, “I believe they [NAMBLA] are generally interested in the right of young people to be sexual.... I am glad there is a group like NAMBLA that is willing to be courageous.” *The San Francisco Sentinel* was more blunt: “NAMBLA’s position on sex is not unreasonable, just unpopular. [W]hen a 14-year-old gay boy approaches a man for sex, it’s because he wants sex with a man.”⁸¹
- Gerald Jones, seeking to legitimize his ideology in academic jargon, claims that “same-sex intergenerational intimacy (i.e., pedophilia) may be developmentally functional,” refers to studies indicating “benign or even beneficial results in boys who were...involved with men,” and contends that pedophilia is a morally neutral behavior.⁸²

- Regarding the prevalence of pedophilia amongst homosexuals, literature discussing the history of homosexuality⁸³, quasi-scholarly journals (*PAIDIKA*, *The Journal of Paedophilia*, Amsterdam, Netherlands), as well as current materials published by the North American Man-Boy Love Association (NAM-BLA) reveal that erotic relationships with children are a significant element in the homosexual community.
- In 1995, the homosexual magazine *Guide* stated: ‘We can be proud that the gay movement has been home to the few voices who have had the courage to say out loud that children are naturally sexual, that they deserve the right to sexual expression with whoever they choose...[w]e must listen to our prophets. Instead of fearing being labeled pedophiles, we must proudly proclaim that sex is good, including children’s sexuality...We must do it for the children’s sake.’⁸⁴
- “...homosexuals sexually molest young boys with an incidence that is five times greater than the molestation of girls.”⁸⁵
- “25 percent of white gay men have had sex with boys 16 years old and younger.”⁸⁶
- “According to the literature, findings of a two-to-one ratio of heterosexual to homosexual pedophiles have been documented.”⁸⁷
- “In a 1992 study published in the *Journal of Sex and Marital Therapy*, sex researchers K. Freud and R.I. Watson found that homosexual males are three times more likely than straight men to engage in pedophilia and that the average pedophile victimizes between 20 and 150 boys before being arrested.”⁸⁸
- Some in the homosexual community have expressed their disagreement with this view. Paula Martinac, a lesbian columnist, wrote in the gay newspaper *The Washington Blade*, “The lesbian and gay community will never be successful in fighting the pedophile stereotype until we all stop condoning sex with young people.”⁸⁹

2. Domestic violence is a factor in both gay and lesbian relationships.

- Intimate partner battering victimization to be 39.2 percent among men who had sex with men during the last 5 years.⁹⁰
- This study analyzes 22 cases of male rape and the impact it had on the rapists and their male victims.⁹¹
- “Slightly more than half of the [lesbians] reported that they had been abused by a female lover/partner.”⁹²
- Ninety percent of the lesbians surveyed had been recipients of one or more acts of verbal aggression from their intimate partners during the year prior to this study, with 31 percent reporting one or more incidents of physical abuse.⁹³

3. The homosexual lifestyle is not conducive to good parenting due to characteristics such as rampant promiscuity, sexually transmitted disease, shortened lifespan, psychological illness and drug abuse, as documented above.

Children raised in traditional homes are generally happier and developmentally healthier than those raised with same-sex parents. Data from studies including children of married heterosexual couples, cohabiting heterosexual couples and homosexual couples, and examines the extent to which these children differ with regard to scholastic achievement and aspects of social development. It shows that in the majority of cases, the most successful are children of married couples, followed by children of cohabiting couples and finally by children of homosexual couples.⁹⁴ Researchers Biblarz and Stacey reported ‘at least 15 intriguing, statistically significant differences in gender behavior and preference among children...in lesbian and heterosexual single-mother homes.’”

IV. The Homosexual Agenda



“In this age, in this country, public sentiment is everything. With it, nothing can fail; against it, nothing can succeed. Whoever molds public sentiment goes deeper than he who enacts statutes, or pronounces judicial decisions.” —Abraham Lincoln

Although many in the gay community condemn rumors of an actual manifesto or agenda that homosexuals have developed to change society, you don't have to look very far to find objectives seeking a sweeping change in the perception of homosexual behavior in American society. The National Gay and Lesbian Taskforce (NGLTF) claims to be a “national progressive organization working for the civil rights of gay, lesbian, bisexual and transgender people, with the vision and commitment to building a powerful political movement.” The group Parents, Friends and Families of Lesbians and Gays (PFLAG), in their statement on family values, states the following: “PFLAG challenges any concept of “traditional” family values that exclude our gay, lesbian, bisexual and transgender (GLBT) loved ones.” (<http://www.pflag.org/about/family.html>)

But perhaps the most obvious display of the homosexual agenda is the book “After the Ball: How America Will Conquer Its Fear and Hatred of Gays in the 1990s”, written in 1989 by Marshall Kirk and Hunter Madsen. The book lays out a six-point plan to transform society in a ten-year period. The six objectives are:

1. “Talk about gays and gayness as loudly and as often as possible.”
2. “Portray gays as victims, not as aggressive challengers.”
3. “Give homosexual protectors a just cause.”
4. “Make gays look good.”
5. “Make the victimizers look bad.”
6. “Get funds from corporate America.”

The authors specify how to go about accomplishing these goals, saying that homosexual “propaganda” should “rel(y) more upon emotional manipulation than upon logic...can be unabashedly subjective and one-sided... We like television because it's the most graphic and intrusive medium for our message.”⁹⁵

In an interview with Focus on the Family's *Citizen Link*, Alliance Defense Fund Vice President Craig Osten, said that Kirk and Madsen advocate lying to the media

and the public in order to fulfill their agenda, and include children, the church, schools and the legislature in this mission. One of the biggest lies, contends Osten, is the claim that gay people want to be married. He says, “Basically, once they get marriage, they want to redefine it — they call the concept ‘monogamy without fidelity.’ In other words, marriage would mean that you could be with a person but say, “I can go ahead and have sex with anybody else I want, but my spouse and I live together.”

In regards to the church, Osten says the homosexual community seeks to “portray people of faith—people who have legitimate and biblical reasons to oppose homosexual behavior—as homophobes and bigots. They also try to ‘muddy the moral waters’ by getting liberal churches, many of which have thrown out a great deal of the Bible, to say that homosexual behavior is just fine from a theological perspective.”⁹⁶

The success of the homosexual agenda is particularly evident in television programming (12 network stations 23 cable stations currently feature homosexual characters in their lineup) with the success of NBC's “Will & Grace”, a situational comedy about the relationship between a gay man and a straight woman, among others.

Another important aspect of the success of the homosexual agenda is in legislation. In 2004, the Massachusetts Supreme Court ruled that gay people could legally marry in the state, and the mayor of San Francisco allowed gay couples to be married as thousands flocked to the city to wed. To uphold the sanctity of marriage, President Bush has asked Congress to draft an amendment to the U.S. Constitution defining marriage as a union between a man and woman.



(See President's speech: www.whitehouse.gov)
Sen. Bill Frist (R-Tenn.), Senate Majority Leader, in response to Mass. Supreme Court's decision to legal-

ize same-sex marriage said, “We didn’t seek this fight, and we don’t relish it. But the courts have brought it to us, and the people will respond. We will not let activist judges redefine marriage for our entire society. We reject intolerance, we reject hatred. We must treat all our fellow citizens with kindness and civility. But marriage should remain what it has always been in our nation: the union of a man and a woman.”



Dispelling the Myths

1. Homosexuals make up 10 percent of the population. ⁹⁷

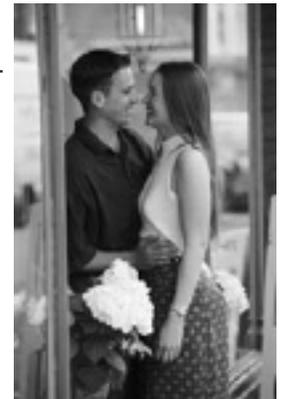
The homosexual community wants society to believe that they are everywhere, which would solidify their claim that being gay is natural and a completely normal facet of sexuality. The 10 percent falsehood is marketed through student groups, shopping networks, gay publications and even Broadway musicals. This myth probably originated from the work of Alfred Kinsey⁹⁸, but Kinsey also conceded that the number of homosexuals that remain gay throughout their lifetime is probably only four percent.

The myth was addressed by 31 homosexual activist groups like Parents, Families and Friends of Lesbians and Gays (PFLAG) and the Gay and Lesbian Alliance Against Defamation (GLAAD), in an amicus curiae (“friend of the court”) brief to the U.S. Supreme Court in the case of *Lawrence v. Texas*. The homosexual groups successfully had a Texas law barring the act of homosexual sodomy declared unconstitutional. The statement concerning the number of homosexuals in the U.S. appeared on page 16 of the brief and read, “There are approximately six million openly gay men and women in the United States, and 450,000 gay men and lesbians in Texas.” The accompanying footnote reads as follows:

“The most widely accepted study of sexual practices in the United States is the National Health and Social Life Survey (NHSLs). The NHSLs found that 2.8 percent of the male, and 1.4 percent of the female, population identify themselves as gay, lesbian, or bisexual. See Laumann, et al., *The Social Organization of Sex: Sexual Practices in the United States* (1994). This amounts to nearly 4 million openly gay men and 2 million women who identify as lesbian.” Read the Supreme Court opinion of *Lawrence v. Texas*.

2. Homosexuals rarely have heterosexual relations.

The claim that homosexuality is inborn is overshadowed by the statistics showing that many homosexuals actually have sexual relationships with both sexes. Laumann et al. in *The Social Organization of Sexuality* conclude that about half of the men in a five-year period reporting same-sex behavior “had both male and female partners in this time period. The women are more likely than the men to have had sex with both men and women...Almost two-thirds of the women reporting a female partner in the past five years also report a male partner. The proportion of the men with male partners since age 18 who report having had only male partners declines to about 20 percent of the total. For women, the comparable figure is about 10 percent.”⁹⁹



Who, therefore, should be classified as a homosexual? The term “lesbian”, for example, has been used to label women who:

- Have erotic sexual attraction to women, but do not act on those feelings,
- Have same-sex attraction and sexual activity,
- Have attraction and/or sex with women and also attraction and/or sex with men, but the relationships with women are seen as primary,
- Have been married at one time but now have a relationship with a woman,
- Have never married and have had only relationships with women,
- Are in same-sex relationships right now, but would consider a relationship with a man in the future,
- Do not have erotic sexual attraction to women, but engage in same-sex behavior and relationships because of agreement with political ideology of “lesbianism”.

There are also those women who have experimented with a same-sex relationship but wouldn’t consider themselves “lesbians”, even though others might disagree; there are also former homosexual women who have gone through

therapy and are not “cured” of their homosexuality.

3. Gay people are born that way—they don’t choose to be homosexual.

As we discussed earlier, the genetic link to homosexuality has not been scientifically proven. And as we just discussed, there’s an agenda that encourages children to experiment with their sexuality. Because of this agenda, some teenagers consider it “cool” to be gay. As a result, more and more adolescents are experimenting with their sexuality and are becoming homosexual.

Studies show that choice plays a role in sexual identity. In the *Journal of Homosexuality*, for example, Chapman and Brannock concluded that, “63 percent of lesbians surveyed stated that they had chosen to be lesbians, 28 percent felt they had no choice, and 11 percent did not know why they were lesbians.”¹⁰¹

Affirming the role of choice in sexual identity, Byne and Parsons explain in “Human Sexual Orientation: The Biologic Theories Reappraised,” that “sexual orientation is assumed to be shaped and reshaped by a cascade of choices made in the context of changing circumstances in one’s life and enormous social and cultural pressures.”¹⁰²

When addressing the role of choice in the homosexual lifestyle, it is important to also address free will, addiction and sin and the role they play in the downward spiral that leads many homosexual men from “harmless” experimentation to promiscuity to experimenting with sexuality in all its many forms. This may include

Fact: Male homosexuals outnumber female homosexuals by a 2:1 ratio.¹⁰⁰

pedophilia, pornography, sadomasochism (deriving pleasure from inflicting physical or mental pain either on others or on oneself), and having sex with a group of people or even with animals.

Habit and addiction are different from genetics. Repetition alters the brain. Why is sex so addictive? When your body experiences pleasure through sex, which is the only innate response to pleasure, your brain releases a chemical called an opioid, meaning “opium-like.” Heroin is a highly addictive external opioid that has what users call an “orgasmic” high—and frequently lose interest in sex. This addiction to such opioids explains the intensity of sexual addiction. Moreover, the mechanisms of the brain related to pleasure are also closely related to pain. A child forced to experience the physiological state of pleasure through sexual abuse will most likely associate that experience as painful and from then on, they may link sexual arousal to pain. As boys and girls who are sexually abused grow older, they find themselves compulsively seeking hurtful relationships and sexual experiences, which may explain why sexually abused children frequently become homosexuals.¹⁰³

V. The Bible & Homosexual Behavior



A. Old Testament

1. The Creation Story

Genesis 1-3: The creation story provides a foundational understanding of human sexuality, in the context of God’s purpose for creating man and woman.

Genesis 1:26-28: Then God said, “Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground. So God created man in his own image, in the image of God he created him; male and female he created them. God blessed them and said to them,

“Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground” (NIV).

God intended men and women to have dominion over the earth, to govern His creation. Woven into this command is the instruction to populate the earth via procreation between a man and a woman. Homosexuality is not consistent with God’s original design.

The consistent theme throughout the Old and New Testaments that homosexuality is not consistent with God's plan for man is also recognized in the Genesis story of providing a helpmate for Adam. The man was made first and then the animals. But, "no suitable helper for Adam was found" (Gen. 2:20). For this reason, God made woman—to both fulfill the design to procreate and to fulfill their sexual needs. The imagery of making woman from the side of Adam makes clear that man and woman were to be one flesh: "This is now bone of my bones and flesh of my flesh; she shall be called woman, for she was taken out of man" (Gen. 2:23). Nowhere do we find God's design being fulfilled by a man with a man or a woman with a woman. While these passions were introduced with the fall of man, they are not God's design.

God's plan further stipulates how a man and woman are to live out their "oneness" in marriage.

"For this reason a man will leave his father and mother, and be united to his wife, and they will become one flesh" (Gen. 2:24 NIV).

2. Sodom & Gomorrah

Genesis 19:1-11. When God intended to destroy Sodom because of its evil ways, Abraham pleaded with Him to spare Sodom since his nephew Lot lived there. As Abraham asked, God sent two of his angels to see if they could find ten righteous men in the city.

"The two angels arrived at Sodom in the evening, and Lot was sitting in the gateway of the city. When he saw them, he got up to meet them and bowed down with his face to the ground. 'My lords,' he said, 'please turn aside to your servant's house. You can wash your feet and spend the night and then go on your way early in the morning.'

'No,' they answered, 'we will spend the night in the square.'

But he insisted so strongly that they did go with him and entered his house. He prepared a meal for them, baking bread without yeast, and they ate. Before they had gone to bed, all the men from every part of the city of Sodom—both young and old—surrounded the house. They called to Lot, 'Where are the men who came to you tonight? Bring them out to us so that we can have sex with them.'

Lot went outside to meet them and shut the door behind him and said, 'No, my friends. Don't do this wicked thing. Look, I have two daughters who have never slept with a man. Let me bring them out to you, and you can do what you like with them. But don't do anything to these men, for they have come under the protection of my roof.'

'Get out of our way,' they replied. And they said, 'This fellow came here as an alien, and now he wants to play the judge! We'll treat you worse than them.' They kept bringing pressure on Lot and moved forward to break down the door. But the men inside reached out and pulled Lot back into the house and shut the door. Then they struck the men who were at the door of the house, young and old, with blindness so that they could not find the door."

Indicative of the evil that God sought to punish, the men of Sodom demand to have sex with Lot's visitors (the angels). Homosexuality reflected the level of human depravity and wickedness that inhabited Sodom and Gomorrah, a level that justified the action of God wiping the cities off the face of the earth.

Robert A.J. Gagnon, in his book "The Bible and Homosexual Practice," says the following:

"To 'lie with a man as though lying with a woman' (Lev. 18:22; 20:13) was to treat a man as though his masculine identity counted for nothing, as though he were not a man but a woman. To penetrate another man was to treat him like an *assinnu*, like someone whose 'masculinity had been transformed into femininity.' Thus three elements (attempted penetration of males, attempted rape, inhospitality)...combine to make this a particularly egregious example of human depravity that justifies God's act of total destruction."¹⁰⁴

3. Judges 19: The visitor to Gibeah

A Levite traveler passing from Bethlehem to the mountains of Ephraim is brought into the home of an old man for the night. The old man washes the traveler's feet and gives him something to eat and drink.

"As they were enjoying themselves, suddenly certain men of the city, perverted men, surrounded the house and beat on the door. They spoke to the master of the house, the old man, saying, 'Bring out the man who came to your house, that we may know him carnally!' But the man, the master of the house, went out to them and said to them, 'No, my brethren! I beg you, do not act so wickedly! Seeing this man has come into my house, do not commit this outrage.'" (Judges 19:22-23 NKJV)



Just as Lot had done in the story of Sodom, the old man offered them his virgin daughter and his concubine. He begs the men not to “do such a vile thing” (Judges 19:24 NKJV) to his guest. They took his concubine and abused her all night, an action that led to her death the next morning. This story reinforces the consistent Biblical teaching that God considers same-sex behavior to be detestable.

4. David and Jonathan

It is sometimes contended that David and Jonathan of the Old Testament had a homosexual relationship. Context must be considered here.

The story of David and Jonathan begins shortly after the famous slaying of Goliath by David, when David was brought before the first king of Israel, Saul. 1 Samuel 18:1-4 says:

“After David had finished talking with Saul, Jonathan became one in spirit with David and he loved him as himself. From that day Saul kept David with him and did not let him return to his father’s house. And Jonathan made a covenant with David because he loved him as himself. Jonathan took off the robe he was wearing and gave it to David, along with his tunic, and even his sword, how bow and his belt” (NIV).

Jonathan’s reaction to his father not letting David return home was not jealousy, as some might expect, although Saul himself would soon act out in jealousy of David. Instead, Jonathan considered David to be a brother (as in 2 Samuel 1:26, “I grieve for you, Jonathan, my brother”), offering him his loyalty by giving him the armor off his back. This binds the two together politically, meaning that Jonathan would always protect David from harm, a loyalty that becomes very important when Jonathan’s own father sets out to have David killed. More importantly, David is God’s chosen king for Israel, while Saul’s son Jonathan is rightful heir to the throne. This loyalty set the stage for Jonathan’s acceptance of David as king rather than himself.

The people of Israel were also in “love” with David. Their chants about the “tens of thousands” that David has slain in comparison to the “thousands” that Saul has slain lead to Saul’s jealousy. He then sets out to kill David. However, when he is unsuccessful, he sent him off to command a large army, hoping he would be killed by the Philistines.

As the original language and story line indicate, the alliance between David and Jonathan was one of fraternity, having no erotic meaning. Jonathan told David of his father’s plot to kill him, because he “delighted greatly in David” (1 Samuel 19:1 NKJV). The original text uses the word “*hapes*”, which has no sexual connotation. It simply means that David found favor in Jonathan’s eyes, including political favor. Because he knows that David has found favor with the Lord and that his father is wrong, Jonathan told David of Saul’s plot to kill him. Saul, consequently, blames Jonathan for the failed plot.

There was a touching scene when Jonathan told David of his father’s reaction. The two best friends knew that they might never see each other again. Like two brothers, they cried together, and as was common in ancient Near Eastern culture, they kissed. 1 Samuel 20:41 says, “David arose from a place toward the south, fell on his face to the ground, and bowed down three times. And they kissed one another; and they wept together but David more so. Then Jonathan said to David, ‘Go in peace, since we have both sworn in the name of the Lord, saying, ‘May the Lord be between you and me, and between your descendants and my descendants, forever.’”

The kisses between David and Jonathan are in the context of committed friendship and have no erotic undertones. The political nature of the relationship is unequivocal. Later, Jonathan caught up with David while he was escaping Saul. They made a third covenant—that Jonathan would be second to David when he became king. Soon, however, Jonathan was killed, along with his father. David’s eulogy of Jonathan is known as a testament to the unbreakable bond between friends:

“How the mighty have fallen in the midst of the battle! Jonathan was slain in your high places. I am distressed for you, my brother Jonathan; You have been very pleasant to me; Your love to me was wonderful, Surpassing the love of women.” 2 Samuel 1:25-26 NKJV

Jonathan's kind treatment of David, selflessly risking his life and royal future for him, was beyond anything David had ever experienced, even the loyalty of a woman. At no point does the author ever imply that an erotic relationship between the two existed. The verbs "sakab" ("to lie") and "yada" ("to know") are never used. In addition, the meaning of the Hebrew word "ahabah" translated "love" in 2 Samuel 1:26 is "a state or condition of strong affection for another based on relationship. Note: this relationship can be familial, as a friend, properly romantic, or based in covenant" (from the Dictionary of Bible Languages).

Other passages where the "ahabah" is used:

- "In return for my love they act as my accusers," Psalm 109:4 (the NIV uses "friendship" - neither suggest sexual attraction)
- "Hatred stirs up strife, but love covers all transgressions." Proverbs 10:12 (this certainly does not have sexual connotation.)
- Better is a "dish of" vegetables where love is than a fattened ox *served* with hatred. Proverbs 15:17
- In all their affliction He was afflicted, And the angel of His presence saved them; In His love and in His mercy He redeemed them, And He lifted them and carried them all the days of old. Isaiah 63:9

The heterosexuality of David and Jonathan is evidenced by the fact they both had wives, concubines and children. Later, David is tempted by a beautiful woman, Bathsheba. He not only commits adultery with her, he also has the woman's husband killed. The narration of David's heterosexual encounters after Jonathan's death, contrasted with the silence of any homosexual relations between David and Jonathan (or any homosexual relations on David's part after Jonathan died) is further evidence that no such relationship existed.¹⁰⁵



B. New Testament and Same-Sex Behavior

1. Old Covenant Law vs. New Covenant Morality

The arrival of Jesus Christ on earth revolutionized Judaism and the ancient laws of Moses. History clearly demonstrates that no man could present himself righteous before God—he could not keep the law. The Old Covenant system of atonement through animal sacrifice was not only onerous; it was incomplete, unable to change the heart. Jesus came to complete the law and introduce a New Covenant. The New Covenant provided a method for dealing with the sinful nature of the heart, a nature made known to us through the law. And while many of the Old Testament rules dealing with community health and the priesthood of only the Levites were no longer needed, the commands having to do with the character of man remained applicable. Note the Apostle Paul's comments in Romans 3:31:

"So do we destroy the law by following the way of faith? No! Faith causes us to be what the law truly wants.

"By sending his Son to be an offering for sin, God used a human life to destroy sin. He did this so that we could be the kind of people the law correctly wants us to be. Now we do not live following our sinful selves, but we live following the Spirit (Rom. 8:3b, 4)." (NCV)

The law of the Old Covenant was holy, just and good, but men remained condemned because the atonement for their sins was incomplete and temporary. But Jesus, the perfect sacrifice, died for us. What could not be accomplished through the old system was made complete in Him. Our faith in Him provides the remission (removal) for sin.

He did not remove our responsibility to the old commandments, He actually added to them by saying we needed to deal with both outward and inner man. He added the commandment of love. While the Mosaic forbade adultery, Jesus added that lust in the heart made you guilty.

“You have heard that it was said to those of old, ‘You shall not murder, and whoever murders will be in danger of the judgment.’ But I say to you that whoever is angry with his brother without cause shall be in danger of the judgment... You have heard that it was said to those of old, ‘You shall not commit adultery.’ But I say to you that whoever looks at a woman to lust for her has already committed adultery with her in his heart” (Matthew 5:21-22, 27-28 NKJV).

First century Judaism contains no dissention on the issue of homosexual unions, therefore silence on Jesus’ part is an affirmation of the Old Testament law that homosexual behavior was abominable. In Matthew 5:17-18, Jesus says the following:

“Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill. For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled. Whoever therefore breaks one of the least of these commandments, and teaches men so, shall be called least in the kingdom of heaven” (Matthew 5:17-19 NKJV)

Jesus challenged many ritualistic and social norms of the ancient Israel society, such as dining with sinners and touching lepers. But he did not change any of the laws, which is an important fact because homosexual behavior was a serious offense that warranted the death penalty. Any change in the belief the same-sex behavior is detestable, which is unanimously rejected in Hebrew scripture, would have to have been well articulated and would not have gone unnoticed. More importantly, it would have been the only Mosaic law that Jesus overturned or modified.¹⁰⁶

2. Jesus’ Teaching on Sexual Ethics

While there is no recorded teaching from Jesus specifically regarding same-sex behavior, Jesus was quite clear on sexual immorality in general. Mark 7:20-23 states:

“And Jesus said, ‘The things that come out of people are the things that make them unclean. All these evil things begin inside people, in the mind: evil thoughts, sexual sins, stealing, murder, adultery, greed, evil actions, lying, doing sinful things, jealousy, speaking evil of others, pride, and foolish living. All these evil things come from inside and make people unclean’ (New Century Version).

The phrase “sexual sins” is derived from the words *porneiai*, *moicheiai* and *aselgeia*. *Porneiai* (singular *porneia*) in Jewish culture was a direct reference to the list of sexual sins in Leviticus 18 and 20: incest, adultery,

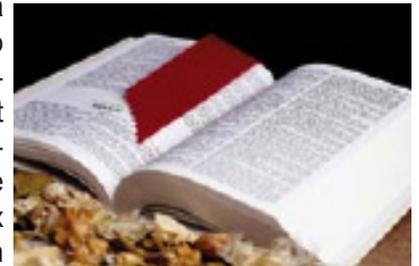
same-sex intercourse, promiscuity, fornication and bestiality. Specifically, *porneiai* (singular *porneia*) is translated as “illicit sexual intercourse... homosexuality, lesbianism, intercourse with animals.” *Moicheiai* (singular *moicheia*) refers to adultery and *aselgeia* is translated as unbridled lust, excess or shamelessness.¹⁰⁷

Another way Jesus’ teaching indirectly denounces homosexual relationships is by advocating and encouraging marriage between a man and a woman. In Mark 10:5-9, Jesus says:

“Because of the hardness of your heart he wrote you this precept [divorce]. But from the beginning of the creation, God ‘made them male and female.’ ‘For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh’; so then they are no longer two, but one flesh. Therefore what God has joined together, let not man separate” (NKJV).

Through these words, Jesus confirms the ideals of heterosexual love stated in Genesis 1-2. Jesus affirmed the beginning design that men and women are to fulfill complete themselves in each other.

Marriage between a man and a woman also signifies the relationship between Christ and the church, a relationship that cannot be duplicated in same-sex partnerships. The man is to be the head of the household as Christ is head of the church; likewise, the wife is to submit to her husband, just as the church is to submit to Christ (Eph. 5:22-24). Moreover, the husband is to love his wife and keep her holy before the Lord, just as Christ will present his bride before God.



“Husbands, love your wives, just as Christ also loved the church and gave Himself for her, that He might sanctify and cleanse her with the washing of water by the word, that He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish. So husbands ought to love their own wives as their own bodies; he who loves his wife loves himself...and let the wife see that she respects her husband” (Eph. 5:25-28, 33 NKJV).

To dispel any claims that Jesus was more lenient than most of the Jews of his time when it came to sexual ethics, one need only examine his strict guidelines regarding divorce. In Matthew 19, the Pharisees tested

Jesus, asking if it was lawful for a man to divorce his wife “for any and every reason”. He answered:

“Haven’t you read that at the beginning the Creator ‘made them male and female,’ and said, ‘For this reason a man will leave his father and mother and be united to his wife and the two will become one flesh’? So they are no longer two, but one. Therefore what God has joined together, let man not separate” (Matt. 19:4-6 NIV).

The Pharisees then challenged Jesus further, asking him why Moses commanded that man give his wife a certificate of divorce and send her away.

“He said to them, ‘Moses, because of the hardness of your hearts, permitted you to divorce your wives, but from the beginning it was not so. And I say to you, whoever divorces his wife, except for sexual immorality, and marries another, commits adultery; and whoever marries her who is divorced commits adultery’” (Matt. 19:8-9 NKJV).

3. Paul’s Teaching on Homosexuality

While Jesus did not speak directly to the morality of same-sex intercourse, the one God chose to author the majority of books in the new Testament did. Paul’s writings provide clear direction, adding to our understanding an application of the Gospel. The most widely known text from the New Testament that discusses homosexuality is found in Romans 1:24-27:



“Therefore God also gave them up to uncleanness, in the lusts of their hearts, to dishonor their bodies among themselves, who exchanged the truth of God for the lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen. For this reason God gave them up to vile passions. For even their women exchanged the natural use for what is against nature. Likewise also the men, leaving the natural use of the woman, burned in their lust for one another, men with men committing what is shameful, and receiving in themselves the penalty of their error which was due” (NKJV).

The text is important because it:¹⁰⁸

- It is an explicit discussion of homosexuality in the Bible,
- Acknowledges that same-sex intercourse is contrary to nature,
- Acknowledges that there are consequences to homosexual behavior,
- Addresses female-female relationships as well as male-male relationships.

Paul’s list of sexual sins in 1 Corinthians 6:9-10 is another example of the importance of sexual purity:

“Surely you know that the people who do wrong will not inherit God’s kingdom. Do not be fooled. Those who sin sexually, worship idols, take part in adultery, those who are male prostitutes, or men who have sexual relations with other men, those who steal, are greedy, get drunk, lie about others, or rob—these people will not inherit God’s kingdom” (NCV).

This text is specific to homosexuality, referencing the words “*malakoi*” meaning male prostitute and “*arsenokoitai*” meaning homosexual offenders. Gordon Fee, in his book, *The First Epistle to the Corinthians*, explains that the word *malakoi* means soft, but in this society became a derogatory label for men who had feminine characteristics. This, says Fee, most likely referred to the “younger, ‘passive’ partner” in a pederastic, or pedophilic, relationship. This was the most common form of homosexuality in the Greco-Roman world.¹⁰⁹

In 1 Timothy 1:8-10, Paul addresses homosexuality in his letter to Timothy:

“Now we know that the law is good, if one uses it lawfully, understanding this, that the law is not laid down for the just but for the lawless and disobedient, for the ungodly and sinners, for the unholy and profane, for those who strike their fathers and mothers, for murderers, the sexually immoral, men who practice homosexuality, enslavers, liars, perjurers, and whatever else is contrary to sound doctrine...” (English Standard Version).

Paul makes it clear in the above passage that sexual relations with the same sex cannot be a part of true Christian living.

4. Homosexual Sin: Forgivable

It is important to note that Paul includes same-sex behavior in the context of all types of sexual immorality as being contrary to the will of God. All who practice sexual



immorality, meaning all types of sexual behavior outside of a heterosexual marriage, will not inherit the kingdom of God. Paul continues in 1 Corinthians 6:11 by saying:

“In the past, some of you were like that, but you were washed clean. You were made holy, and you were made right with God in the name of the Lord Jesus Christ and in the Spirit of our God” (NCV).

This passage has important implications for the hope homosexuals—and those struggling with all sexual addiction in all its forms—have hope of rehabilitation through the blood of Christ. “*That is what some of you were*” clearly indicates that homosexuality can be overcome, and that the sinful behavior can and should be stopped by the person newly formed in Christ.¹¹⁰ This is not to say that temptation will end. 1 Corinthians 10:13 says, “No temptation has overtaken you except such as is common to man; but God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape,

that you may be able to bear it” (NKJV). Moreover, the church’s responsibility is to forgive those who have sinned, and accept new brothers and sisters into the family of God. As 2 Corinthians 2:6-11 says:

“The punishment that most of you gave him is enough for him. But now you should forgive him and comfort him to keep him from having too much sadness and giving up completely. So I beg you to show that you love him. I wrote you to test you and to see if you obey in everything. If you forgive someone, I also forgive him. And what I have forgiven—if I had anything to forgive—I forgave it for you, as if Christ were with me. I did this so that Satan would not win anything from us, because we know very well what Satan’s plans are” (NCV).

“No temptation has seized you except what is common to man. And God is faithful; he will not let you be tempted beyond what you can bear. But when you are tempted, he will also provide a way out so that you can stand up under it.” 1 Corinthians 10:13 (NIV)

“...for all have sinned and fall short of the glory of God.” Romans 3:23 (NIV)

“If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness.” 1 John 1:9 (NIV)

VI. The Christian’s Role

In conclusion, Jeffrey Satinover says in his book, “Homosexuality and the Politics of Truth”:

“To the extent that homosexuals have been victimized, we can only reach out in compassion for the suffering, struggling soul. How can our hearts not go out to the young, prehomosexual boy or girl who is already shy, lonely, sensitive, and who surely suffers taunting rejection and maybe even beatings by the very peers he or she envies and most longs to be with? Can we really blind ourselves to the presence of that still-suffering child within the adult, however bristling and exotic an exterior with which he protects himself? And finally, just how different is ‘the homosexual’ from ourselves? We so easily see—and then look down on—the self-protective maneuvering in others, which is far less painful than to admit it in ourselves.

“But the organized, political side of the picture is entirely different. Here we too often see on violent display the brute aspect of human nature in all its crudity, stupidity, vanity, selfishness, disregard for others, and disregard

for the truth. Like so many of its predecessors, too often gay activism follows the dictum that desired ends justify all means.



“Here then is the conundrum we face now that gay activism has burst onto the national scene. On the one hand we must decide how best to counter the tactic of intimidation and refute the false claims of a group that operates in the hostile mode of raw, power politics. On the other hand we must retain the profound compassion of the fellow-feeling toward individual homosexuals that we ourselves need and yearn for from others. We must respect as fellows the very individuals whom we may reject as claimants in the public square.”¹¹¹

Organizational Statements

Christian Medical Association: <http://www.cmda.org>

Catholic Medical Association: <http://www.cathmed.org>

American College of Pediatrics: <http://www.acpeds.org/?CONTEXT=art&cat=22&art=50>

Family Research Council: <http://www.frc.org/human-sexuality#homosexuality>

Resources

Focus on the Family: <http://www.family.org>

Family Research Institute: <http://www.familyresearchinst.org>

National Association for the Research and Therapy of Homosexuality (NARTH): <http://www.narth.com>

Alliance Defense Fund: <http://www.alliancedefensefund.org/>

Christian Legal Society: <http://www.clsnet.org>

Concerned Women for America: <http://www.cwfa.org/>

Help

OneByOne: <http://www.oneby1.org>

Living Hope: <https://livehope.org>

Cross Ministry: <http://www.crossministry.org>

Pure Life Ministries: <http://www.purelifeministries.org/>

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